832 use of all kinds of tricks and small stratagems to inflame desire in the men. It is during the dances held at night, more than at any other time, that one can see the maneuverings of the girls. The young men show more circumspection and have recourse to a go-between when they wish to make their passion known. They will send the girl they love a messenger carrying a torch or lamp. If the girl is willing she has only to follow the emissary.

584 It is not uncommon for the parents to take upon themselves the arrangement of a marriage. Should the union later be an unhappy one and end in divorce, one or the other of the couple will find consolation in saying: "I didn't want to marry, my parents are responsible."

591 In general residence in matrilocal, that is to say, the husband goes to live in his wife's parents' house. Nevertheless, it can happen, especially if the woman is older than her husband, that the wife goes to live with the man's family. But patrilocal residence is a rare occurrence.

[851] After the birth of a child, the new couple may build a separate house, but always in the woman's village. The Mataco young men of the Pilcomayo region who have married girls from the Bermejo have all taken up residence in this latter place.

606 Matrilocal residence presents the husband with certain problems. I have heard young men complain of this custom. They said that their parents-in-law would take possession of the fruits of their labor and of the hunt. It is not uncommon for a man to divorce his [586] wife in order to escape from the [13] tyranny of her family. Furthermore, the woman's parents are always ready to turn against their son-in-law should their daughter have some cause for complaint. A family always has something to gain from the marriage of a daughter for it supplies the aid of a man in the prime of life.

595 Polygamy seems to have been, in most cases, the prerogative of the chiefs. In San Patricio there was a chief with three wives. The erstwhile chief of San Andrés had two wives by whom he had had five children.

684 In a case of adultery the husband does not take the matter up with his wife but rather works out his rage on her lover. He may kill him or oblige him to pay indemnity. I know of a case in which a Mataco took possession of the wagon of another man who was accused of having had intimate relations with his wife.

583 this will not influence her choice and that of her parents. An abortion will be
581 produced artificially should the man prove to be inacceptable. Should the girl
847 prove to be pregnant at a time when she has started a new, more stable, relation, the new young man will demand that she aborts.

585 Thus the consummation of the marriage, the creation of a family, is, for the
591 Mataco, identical with the commencement of a completely valid marriage. As a rule the family moves shortly after the birth to its own hut, though still near
[178] the girl's parents. Village matrilocality is permanent, and until about 40 years
[342] ago, when communal houses were still the most common, the sharing of a hut with the wife's family for a whole lifetime, was the rule.

593 Already in connexion with her initiation each girl is given certain advice by
[881] her mother concerning the proper behaviour as a married person. The mother
[867] will tell her, for example, that she must treat her coming in-laws as though they
[606] were her own parents and that she must always be generous when it is a matter of sharing food with them. She will also counsel the girl to show respect to her future husband, fetching fuel, for example, when he is away fishing, and ensuring that there is plenty of water for him when he returns from hunting. Willingness to cooperate and mutual respect are very typical of the relations between man and wife. The man's position in marriage is formally the same. He must regard his
[606] wife's parents as his own, must be generous to them, though in fact they do not treat him with the same indulgence they would show a son. In any conflict that may arise they side with the daughter against the husband. Should he not be sufficiently industrious he will be sent out to fish or hunt, and if unsuccessful he will be reproached, something that no Mataco would do to a son. If a man quarrels with his mother-in-law he is chased away. His happiness depends to a high degree upon an equable temperament and ability to obtain food. But as his wife will
[476] always share his bag with relations and friends, and because matrilocality prevails, the wife's family will always obtain the lion's share of what he brings back.

606 The position of a son-in-law as a stranger in another band also raises difficulties
609 for him. In case of dispute his wife's family or other local people will be able to say: "We don't know him and don't trust him". Perhaps he has no kin in the village to vouch for him and give him assistance. The position of a son-in-law can thus be compared to that of a stranger in a big city, irresponsible because he is unknown, and overlooked for that reason.

593 The mutual relations of married couples are naturally stamped by matrilo-
[554] cality and the woman's very considerable occupational effort, which together give the wife a good social position in relation to her husband. In the meantime it is more through the wife's family that this status is manifested. As between the sexes the husband still dominates. As a rule it is the husband who has the say, but it is often the woman who decides what is to be said. The latent tension
[182] between family and sex results in a curiously unintegrated behaviour. By day a man and wife behave almost like strangers to each other. They are extremely terse